turned over his claims to the municipality of Venice.)

The "Forty" who were exiled from the city with Manin for their share in the Revolution included a number of members of the group to which he traced his origin. This one case is recounted here in detail; but the tale may be duplicated for every part of Italy, and indeed of Europe, during that heroic period.

Contrary to what might be imagined, the case was the same even among the hyper-orthodox, caftanned Jews of Poland. Here, as early as 1794, they had participated in Kosciusko's revolt. A certain Berek, who held the rank of Colonel, had raised among them a troop of light horse, which was almost wiped out by Suvarov's troops during the siege of Warsaw. During the revolt against Russian misgovernment in 1830, Berek's son, Joseph Berkovitz, took the lead, and summoned his co-religionists to arms; with the result that a special "bearded" section of the Metropolitan Guard was formed in War~-vW, comprising 850-Jews. So also in the revolution of 1860-1863, the Jews of every school of thought took their place by the side of their fellow-Poles: and two Rabbis were sent to prison for daring to march in the funeral procession, behind the coffins of the demonstrators who had been cut down by the Cossacks. The artificial demarcation between Jewish and Catholic Poles had not yet been crystallised.

Adolphe Cremieux (who has been mentioned above) was perhaps the most typical, as he was the

most brilliant Jewish statesman of the Age of Emancipation. From the days of the First Empire to the reign of Louis Philippe, he was one of France's great orators and advocates.

In 1848, he became Minister of Justice, and it was due to his assiduity that the Royal Family left Paris unscathed. From that date almost to his death, 32 years later, he was one of the outstanding figures in